

Siddhartha Gautama and Vardhaman Mahavira

Resource Booklet

Buddhism and Jainism

3.1 Reasons for the Rise of Buddhism and Jainism

3.2 Vardhaman Mahavir and Jainism

3.3 Gautama Buddha and Buddhism

3.4 Reasons for the Decline of Buddhism and Jainism

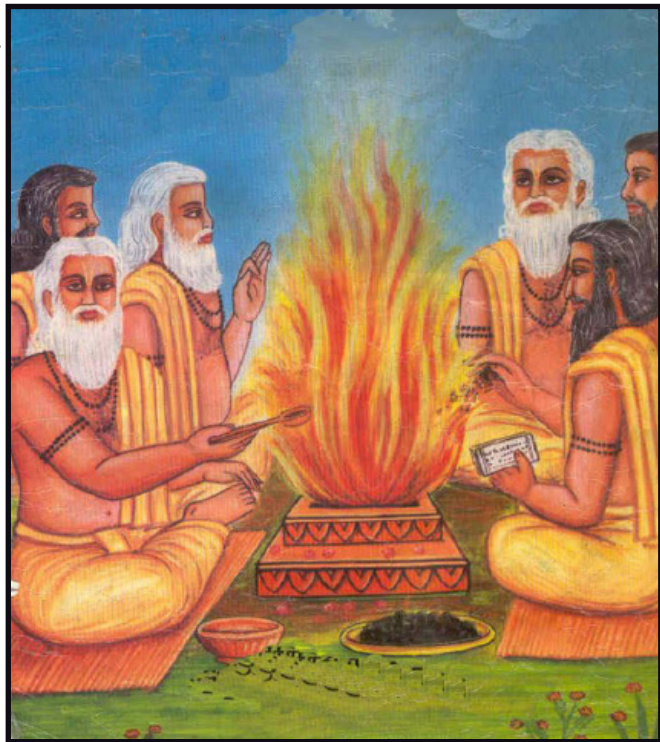
3.1 Reasons for the Rise of Buddhism and Jainism:

Indian society in the sixth century BCE, was marked by social and religious unrest. As we discussed in the last chapter, Vedic society was divided into four varnas - Brahmins, Kshatriyas, Vaishyas, and Shudras. The varna system was rigid, hereditary and oppressive.

Each varna was assigned well-defined functions. The two highest varnas enjoyed power, prestige, and privileges. The vaishyas were the main taxpayers. The shudras served the three higher varnas and were the most exploited.

This varna-divided society created social tensions. The Kshatriyas resented the domination of the Brahmins. The Vaishyas had been doing very well for themselves, because of the improvement in economic conditions, and they were unhappy that they couldn't improve their social status.

Religion became increasingly complex, and involved costly rituals, sacrifices and superstitions. Common people could not understand the Vedic texts that were written in Sanskrit. As such, the Brahmins interpreted the Vedas in a way that suited their needs. They were able to acquire a lot of status and power in society.



Above: In the sixth century BCE, religion became very complex. This led to a rise in the prestige of the priestly class.

As a result of these factors, many teachers and philosophers emerged in the sixth century BCE. They preached practical and simple doctrines. Among these reformer philosophers, we will study two of the most important ones: Vardhamana Mahavira, and Gautama Buddha.



3.2 Vardhaman Mahavira and Jainism

The Story of Vardhaman Mahavira

Swami Mahavir was born to a king named Siddhartha and Queen Trishala. His father ruled the regions of modern-day Bihar. The parents had given him the name Vardhaman. He was born in a time when their kingdom's prosperity was growing, hence the name Vardhaman, meaning the one who grows.

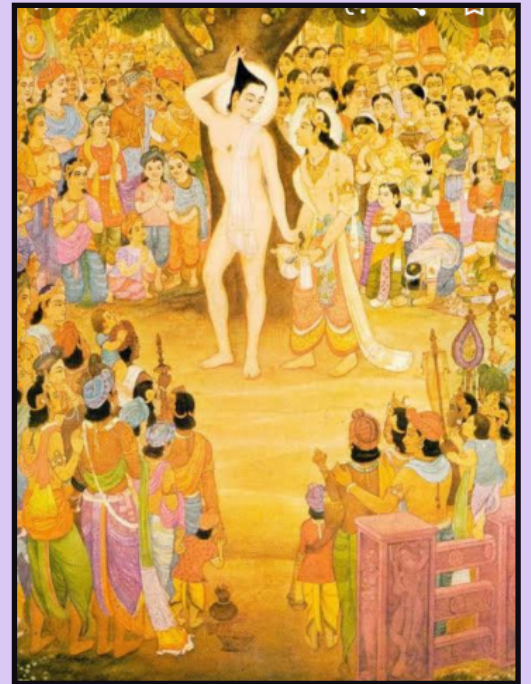
During his childhood days, he heard about the concept of karma. The Ramayana, the Mahabharat, and Vedas, all seemed to center around the idea of karma. The concept of karma states that your life right now is the result of past action. Vardhaman was intrigued by this idea.

One day while playing with his friends. He encountered a poisonous snake. All other boys ran away from fear but Vardhaman stayed still. Then he started walking towards the snake. He bent down to slightly pet the snake. The snake was calmed by his touch and retreated back into the forest. Vardhaman's confidence in the workings of karma now grew stronger.

While visiting a nearby village in his teen years, Vardhaman heard about a mad elephant. The elephant was destroying everything that was coming in its way including crops and huts. Vardhaman began his search for this elephant. Upon finding him, he began slowly approaching it. The nearby onlookers warned him. Vardhaman reached for the trunk of the elephant. Holding its trunk in between his hands, he asked the elephant to calm down. Suddenly a wave of calmness ran over the elephant and it became still. The villagers hailed Vardhaman's courage and named him Mahavir - the greatest hero.

Mahavir wanted to delve more into the field of spirituality. He asked his parents permission to live the life of a monk. His parents were saddened by the news and said he was free to do so only after their death. Mahavir did not disagree and served them till their death.

At the age of thirty, Mahavir started his journey to monkhood. He gave away all his possessions, gold, and money to the people of his kingdom. Then he asked his brother to accompany him to the nearby jungles of Jhimbhrikagram. There he found a spot under an auspicious tree. He shed his clothes and pulled out the hairs from his head. He remained seated under that tree. He meditated there for twelve years.



Above: A painting depicting Mahavira plucking the hairs from his head as his chief disciple, Indrabhuti, collects them.



Reform - from Latin *re* (to do again) + *formare* (to form or shape)

Auspicious - from Latin *auspex* (literally: bird seer). In ancient Rome, an augur was a diviner, or soothsayer. They would foretell the future and interpret omens by observing the flight of birds, and in later years, through sacrifice.

The Story of Vardhaman Mahavira (continued):

When he finally opened his eyes, there were no thoughts in his mind. No hatred, no jealousy, no anger, no pity, no fear, no happiness, no pride, no amusement, nothing but the truth. This state of mind was termed 'kevalgyan' (omniscience).

After the enlightenment, he began visiting different places and taught them to observe the five vows. These five vows are still a core part of Jainism today and are known as the Five Great Vows (Pancha Mahavrat).

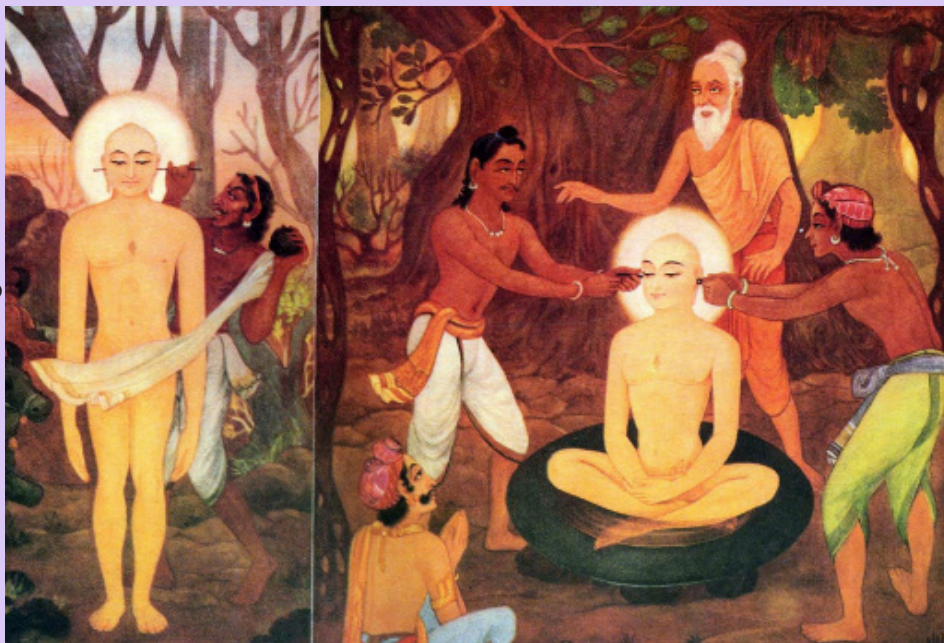
These vows are Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (chastity), and Aparigraha (non-attachment).

During his visits, Mahavira was faced with a lot of opposition. Followers of different religions would often find his presence upsetting. They would beat him, manhandle him, and abuse him. But no hatred ever found its place in Mahavir's heart. He saw all these people as helpers, who were helping him erase his bad karma and find Moksha - a state of liberation.

Once an angry cow shepherd nailed wooden nails in the ears of Mahavir. Mahavir was in a deep state of meditation and didn't feel anything. It was his disciple named Sidharatha who noticed what had occurred. He took Swami Mahavir to a local physician.

Mahavir told them this was his karma from a past life where he had poured hot oil in the ears of a man. The man was reborn as the cow shepherd and took his revenge. Hearing this Siddhartha too began his journey to attain enlightenment.

When Siddhartha finally reached enlightenment, Mahavira decided that his time on earth was done. He had managed to pass all of his knowledge to another person who could carry it forward. Mahavira attained Moksha (liberation) and died in a village named Pawanpuri on the auspicious night of Diwali.



Top left: A painting depicting an angry cow herder hammering wooden nails into Mahavira's ears.

Top right: A depiction of Mahavira's disciples and the physician attempting to remove the nails.



Sects within Jainism

The creation of different sects in Jainism can be traced back to a famine in Magadha that took place 200 years after the death of Mahavira. While some of the jains decided to stay on in famine-struck Magadha, many others decided to travel to South India.

The group that stayed in Magadha was under the guidance of Sthulabhadra. The group that came to South India was under the guidance of Bhadrabahu. Over the course of the 12-year famine, the Jains of South India adhered to rigorous traditions, whereas the Jains of Magadha became more relaxed and began wearing white garments. This led to the division between the Svetambara and Digimbara sects.



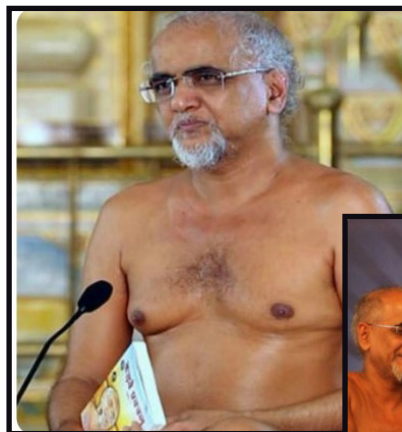
Above: A photo of Jain women of the Svetambara sect. Note the masks and the white robes - distinctive symbols of the sect.

Svetambara Sect

- “White clothed” is the literal translation. According to Svetambaras, total nudity is not required for salvation.
- They symbolise the Jainas who remained in Magadha during the famine under the guidance of Sthulabahu.
- A great thinker, according to Svetambara tradition, needs food.
- Women have the ability to achieve the same spiritual heights as males.
- The 19th Tirthankara, according to Svetambara tradition, is a woman named Mali (the only female Tirthankara).
- The mandatory mask of the attire of Shwetambar Jain is related to their practice of non-violence, as they do not wish to accidentally inhale and kill any aerial micro-organisms.

Digambara Sect

- “Sky-clad” literally means “sky-clad.” Nudity is emphasised by Digambaras as a necessary requirement for salvation.
- They depict the Jainas who fled to the south under Bhadrabahu’s guidance during Magadha’s severe famine (200 years after the death of Mahavira).
- A great thinker, according to Digambara tradition, does not experience hunger, thirst, sleep, disease, or fear after achieving enlightenment.
- According to Digambara, because a woman lacks the physique and willpower required to achieve liberation (moksha), she must be reborn as a male in order to achieve it.
- The 19th Tirthankara is not seen as a female in this school of Jainism, but rather as a male named Mallinatha.



Left: A photograph of Tarun Sagar, a renowned Jain monk of the Digimbara sect.

Right: Tarun Sagar receiving an award from Narendra Modi, then chief minister of Gujarat.



Sect - from Latin *sequi* (following). This term was originally linked to the idea of a political faction or party “following” a certain leader or individual. Over time its meaning expanded to include religious offshoots of a larger group.
Liberate - from Latin *liberare* (to free)

3.3 Siddhartha Gautama and Buddhism

The Story of Siddhartha Gautama

Gautam Buddha was born as Prince Siddhartha around 566 BC to the King and Queen of Kapilavastu, Shuddhodana and Mayadevi. Soon after his birth an astrologer predicted that Prince Siddhartha was destined to lead the life of an ascetic and that he would give up his right to the throne and all worldly pleasures. His parents were shattered, and were determined not to let him leave the palace.

A young Siddhartha never left the palace and saw nothing more than the luxuries of it. His parents hoped that he would get used to the luxurious lifestyle and never give it up. At the age of 16, his parents got him married to Yashodhara who was the beautiful daughter of a nobleman. The King had hoped that this would be another reason for Siddhartha to not leave the palace.

However, as Siddhartha grew older he became more and more curious. On one particular day, he asked his charioteer to take him on a tour of the city. The first person they came across was an old man, weak and frail by the side of the road. Siddhartha was intrigued by him and was told that with old age comes weakness and ill health.

The next person he came across was a sick man in great pain. Siddhartha was told that humans suffer from diseases, and nobody is immune from them. He then saw the body of a dead person being carried to the cremation ground. The young Prince was told that everybody would die one day and leave the world. At the end of his city tour, Siddhartha came across an ascetic who was calm and serene. He was told that ascetics were men who give up their worldly possessions and desires.



Left:
A painting of the young prince Siddhartha seeing an old man, a sick man, a dead man, and an ascetic.

These are known as the “four signs” or “four sights” within Buddhism.



The Story of Siddhartha Gautama (continued):

Siddhartha was deeply troubled by his first experience of the outside world. Several questions crossed his mind about life and death. He then decided that in order to get answers to his questions, he would have to leave the palace and give up on his luxurious life. At the age of 29, Siddhartha left the palace at night while his wife and son were asleep. He wandered far and wide, trying different ways to find the path of truth.

Finally he reached the city of Bodhgaya and started meditating under a large fig tree. After 49 days of meditation, at the age of 35, Siddhartha attained enlightenment. From that day on he was known as Buddha or the 'Awakened One.' He was named Buddha after the Bodhi tree under which he meditated.

Gautam Buddha shared his knowledge with five sanyasis who meditated with him. Together, they traveled across the country teaching key principles of Buddhism.

Buddha preached non-violence, peace and harmony. He strongly felt that people should treat one another with compassion, forgiveness and tolerance. He encouraged his followers to follow a balanced life. Buddha had a number of followers in Magadha, Kosala and other neighboring areas. He was always dressed in saffron robes and would take only his begging bowl when he traveled.

Several monuments have been built in India which were built as tributes to Buddhism: the world renowned Ajanta and Ellora caves, Kanheri and Karla caves, as well as temples and universities at Sanchi, Amaravati and other places.

Gautam Buddha passed away in 483 BC. Though he lived centuries ago, his birthday is still celebrated as Buddha Jayanti in India. The Bodhi tree is still perceived as a symbol of enlightenment to this day.

Right: A tree, believed by many Buddhists to be a direct descendant of the Bodhi tree under which Buddha attained enlightenment. This tree is located in the Mahabodhi temple complex in Bihar.



Above: A painting depicting the Buddha in meditation under the Bodhi tree



Luxury - from Latin *luxus* (excess)
Ascetic - from Greek *asketes* (monk)

Sects Within Buddhism

Around the first century C.E. a major split occurred within the Buddhist fold. The sects that were formed were the Mahayana and Hinayana.

The Mahayana



The Mahayana, meaning the “Greater Vehicle”, is the largest sect in Buddhism. This branch of schools began about the 1st century C.E. Mahayana Buddhism is found today especially in Korea, China, Japan, and Tibet. Mahayana thought stresses that normal working people can also be good Buddhists, and that there are other effective paths to Nirvana in addition to meditation—for instance chanting and good works. They view the Buddha as a Godlike entity with divine powers.

The Hinayana

The Hinayana is the smaller of the two sects and means “the Lesser Vehicle”. Very few members remain. They are the main form of Buddhism in Sri Lanka and most Southeast Asian countries. This group stresses the historical figure of Gautama Buddha, and the importance of meditating and living as a monk. They view the Buddha as a wise and enlightened teacher who had attained enlightenment, and not as a God with divine power. Nowadays, this group is commonly referred to as Theravada.



Top Left: The Dalai Lama, shown in the picture, is the spiritual head of Tibetan Buddhism. He had to flee from Tibet to India in 1959 when China annexed Tibet. The community of Tibetan Buddhists belong to the Mahayana sect.

Above Right: Buddhist monks of the Hinayana sect observing a sleeping statue of the Buddha in Cambodia. The Hinayana sect is prevalent in many Southeast Asian countries, and is often referred to as Theravada.



Spread of Buddhism across Asia

Buddhism spread across Asia through the trade routes between India, Southeast Asia, Central Asia, and China. The spread of Buddhism to Central Asia and China happened at the same time as the development of the silk routes. After a Buddhist community was established in the Chinese capital by the second century C.E., Buddhist monasteries emerged near irrigated oases along the northern and southern branches of the silk routes.

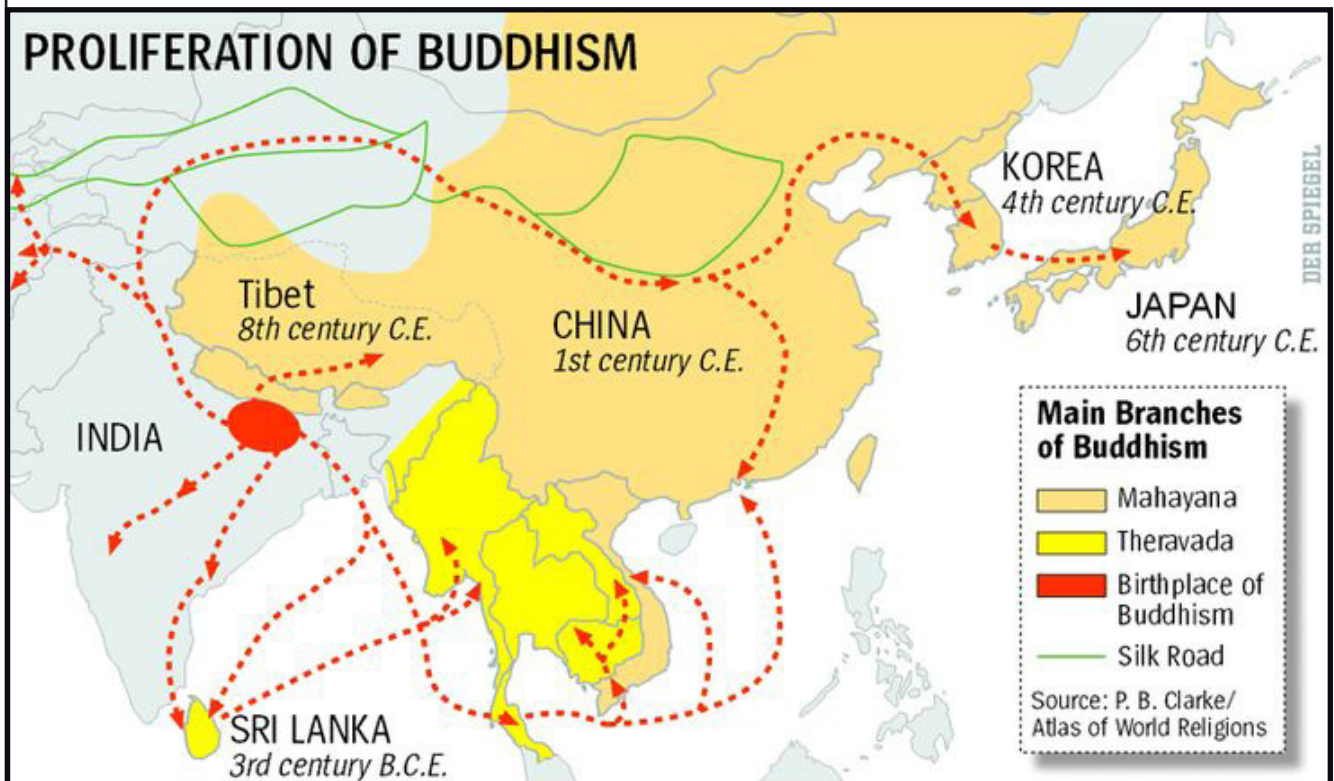
Stupas, cave paintings, and manuscripts show the influence of Buddhism on Central Asia across the silk route. Stupas at Buddhist sites in central Asia have clearly north-western Indian architectural features. Manuscripts found show that the Gandhari language of northwestern continued to be used along the southern silk route until the 4th century C.E.

With the exceptions of the surviving Buddhist traditions in Tibet and Mongolia, Buddhism has disappeared from the Silk Road regions of Central Asia. However, many countries in Eastern and Southeast Asia adopted Buddhism and still adhere to it.



Above: A Buddhist temple in the Phra Nakhon district of Bangkok, Thailand called Wat Pho. It is home to a famous large statue of a reclining Buddha

Below: A map depicting the silk road, and the different sects of Buddhism that developed across Asia in the centuries following the Buddha's death.



Prevalent - from Latin *praevalent* (having greater power)
Proliferation - from French *prolifère* ("reproducing freely"). This came from the Latin noun *proles* (offspring) and the Latin *-fer* (bearing).

3.4 Reasons for the Decline of Buddhism and Jainism

Reasons for the Decline of Buddhism

1. Corruption among the Buddhist Sangha (Priests):

The monks and the followers started enjoying a life of luxury. They became greedy and started asking for gold and silver as gifts. This way of living caused people to be put off by Buddhism.

2. Reform in Hinduism:

As discussed above, Buddhism had a great impact on Hinduism. Hindus started simplifying their rituals and rites. They adopted the principle of non-violence and considered Buddha as a Hindu incarnation. This made Hinduism famous again and Buddhism's popularity suffered.

3. Splits in Buddhism:

The constant division of Buddhism into sects according to the changing beliefs of its followers led Buddhism to lose its coherency. Buddhism lost its simplicity and people started to lose their interest in it.

4. Loss of royal patronage:

Royal patronage helps any faith to spread. In this context 'patronage' is financial support given by the kings. After Ashoka, Kanishka, and Harshvardhan, no king came forward to sponsor Buddhism. With this ending of royal patronage, the decline of Buddhism was imminent.

Reasons for the Decline of Jainism:

1. Lack of Royal Patronage:

Though many early kings like Bimbisara and Ajatashatru patronized Jainism, this patronage died out over time.

2. Lack of Efforts in Spreading Teachings:

There was also a decline in the missionary zeal and sincerity of the Jain followers. The traders and businessmen still remained loyal to Jainism. But they didn't spend a lot of time or energy trying to spread the teachings of Jainism.

3. Severity of Jainism:

Jainism was a difficult and severe religion. Unlike Buddhism, which was a middle path between enlightened asceticism and the ways of the world, Jainism stood for severe simplicity and extreme austerity. Jainism encouraged practices like meditation, fasting, and severe restraint. This was too severe for many people to endure, and in time, people became disillusioned with it.

4. Factionalism in Jainism:

Factionalism among the Jainas after the death of Mahavira was a main cause of the decline of Jainism. A rift led to a division in Jain ranks and the divisions of 'Digambara' and 'Swetambara' were created.

Right: An abandoned Buddhist temple complex in North India.



The tables below provide information on the similarities and differences between the two religions that we have learnt about. These lists are not exhaustive, but have been compiled to give you a clear and concise idea of concepts that Jains and Buddhists agree and disagree on.

Differences between Jainism and Buddhism	
Buddhism	Jainism
Rebirth is one of the principal beliefs in Buddhism. It is thought that the endless cycle of birth and re-birth can only be broken by attaining Nirvana (Enlightenment)	Jainism believes that the circle of rebirths and deaths will continue due to good or bad deeds until liberation is achieved (Moksha)
Buddhism is divided into two major sects upon the death of Gautama Buddha. They are the Mahayana and the Theravada (Hinayana)	Svetambara and Digambara are the two major sects of Jainism
Buddhism was founded in modern-day Nepal by Prince Siddhartha in the 6th century B.C	Mahavira, also known as Vardhamana was the 24th Tirthankara (Spiritual Teacher) of Jainism. Scholars of religion generally accept that Jainism originated in the 7th–5th century BC in Northern India.
Buddhism stresses a middle path between asceticism and normal life.	Jain monks follow very strict and rigid asceticism.

Similarities between Jainism and Buddhism	
Factor	Explanation
Rejection of Vedas	Buddhism and Jainism rejected the notion of grand rituals along with the authority of the Vedas and the priestly class
Founders	Just like his contemporary, Gautama Buddha, Mahavir Jain was born into a royal family. Both of them renounced their comfortable lifestyles to attain enlightenment
Animal Rights	Both Buddhism and Jainism also stressed the principle of non-violence against animals and insisted that they must also be given equal respect.
Karma	Both Buddhism and Jainism believe in the concept of karma, which is an attachment of positive and negative forces to the soul based on a person's actions, beliefs, and spiritual attachments.
God and Scripture	Neither religion believes in God as the creator of the universe. They acknowledge all creation as being part of the universe's divinity. As such, their holy texts are not considered the word of a god or sacred stories.



Austere - from Greek *austeros* (severe)
Manuscript - from Latin *manu* (by hand) + *scriptus* (written)

Becoming a Jain Nun - A Case Study

This interview may be Mumukshu Renu Gundecha's last, since she will stop using electronic devices after May 7th. During her "Deeksha", the ritual of renunciation, Renu will take a vow to never use electricity and electronic devices, never eat after sunset, not travel during monsoon, and to live her life as a sadhvi or nun as per Jainism.

"Doesn't everyone have a say in choosing his/her career? This is mine," said the 22 year old woman who holds a diploma in fashion designing. Growing up, she wasn't religious, but had religious family members around. Her parents always encouraged her to take up nunhood and the to-be-sadhvi said it was this environment that helped her realize the importance of such renunciation in life.

"My life will have no repetition of work and karma and it will give me complete happiness. We take up jobs for our fulfillment, for our happiness, regardless of how much we hurt others. But, I want to live a life without hurting anyone," Renu said.



At an age and time when young adults are competing to enter corporate corridors or are hustling to start their own ventures, Renu wishes to give up such materialism or "sansar", and choose asceticism or "sayyam".

At her "Deeksha" ceremony, Renu will take the five holy vows of Jainism that cover non-violence, truthfulness, non-stealing, non-attachment, and celibacy. The youngster said she doesn't feel intimidated by the life ahead and is very excited to embark on this journey. She is eager to begin her life as a Svetambara nun.

"Bhagwan Mahavir is the best doctor, writer, astrologer, scientist and teacher for me. He tells us that there will be a reaction to every action and guides us further on what the reaction must be. He teaches us to live life in a guilt-free manner," she said, and added: "Jainism is the best religion in the world".

Renu said her parents and other family members are ecstatic over her decision and fully support her. According to Sajjan Raj Mehta, trustee of Sri Jain Ratna Hiteshi Shravak Sangh, between 80 and 100 Jains in Bangalore take the oath of renunciation every year.



Top: Mumukshu Renu Gundecha, a 22 year old fashion designer in Bangalore, who has decided to renounce her worldly life and become a Svetambara nun.

Bottom: Mumuksha after the "Deeksha" ceremony - the ritual of renunciation.



Sample Questions

Brief Answers:

1. Explain the two sects of Jainism. Describe how the schism occurred. [3]
2. Explain any two differences between the Hinayana and the Mahayana sects of Buddhism. [3]

Long Answers:

3. Explain in detail, the similarities between Jainism and Buddhism. [5]
4. Explain, in your own words, the life and teachings of Vardhamana Mahavira. [5]

Bibliography:

History of Jainism and Buddhism. (2022). Retrieved 1 June 2022, from <https://www.vedantu.com/history/jainism-and-buddhism>

Performance of a Yajna in Antiquity. (2019). [Image]. Retrieved from <https://cisindus.org/wp-content/uploads/2021/01/Agnihotra-Agni-the-Fire-God-of-Hindus.jpg>

Brahmin Priests Performing a Yajna. (2022). [Image]. Retrieved from <https://qph.cf2.quoracdn.net/main-qimg-28d8aa19c0d919e83094bcf8bbeb441f>

The Origins of Buddhism. (2022). Retrieved 1 June 2022, from <https://asiasociety.org/education/origins-buddhism>

The history of Buddhism (article) | Khan Academy. (2022). Retrieved 1 June 2022, from <https://www.khanacademy.org/humanities/world-history/ancient-medieval/early-indian-empires/a/buddhism-in-indian-culture>

Lord Mahavira Plucking his Hair. (2022). [Image]. Retrieved from https://1.bp.blogspot.com/-yxFV-473fIDg/Xkl3ItBhoI/AAAAAAAAAFGU/5Asxro4wVs-8dlzqzzzTgif/43DnsSyYQCLcBGAsYHQ/s1600/Screenshot_2020-02-16-22-32-20-41.png

Nails in the Ears of Mahavira. (2022). [Image]. Retrieved from <https://1.bp.blogspot.com/-60cgWcjHsJY/XBTz4n-GRkjI/AAAAAAAAADFw/jw4OQeu2V4UteWiyjfoU4ZZ-KJERnQlwYgCPCBGAYYCw/s2048/Upsarg.jpg>

The Story Of Mahavir Swami. (2022). Retrieved 1 June 2022, from <https://varnan.in/the-story-of-mahavir-swami/>

The Origin of Jainism and Buddhism. (2022). Retrieved 1 June 2022, from <https://data-flair.training/blogs/jainism-and-buddhism/>

Svetambara and Digimbara Divisions Within Jainism. (2022). Retrieved 1 June 2022, from <https://homeoflearning.in/svetambara-and-digambara-division-of-jainism/>

Sects of Jainism. (2022). Retrieved 1 June 2022, from <https://prepp.in/news/e-492-sects-schools-of-jainism-art-and-culture-notes>

Tarun Sagar - Digimbara Monk. (2022). [Image]. Retrieved from https://www.news-bharati.com/Encyc/2018/9/1/2_09_40_58_Jain_1_H@@IGHT_435_W@@IDTH_800.jpg

The Dalai Lama Addressing His Followers. (2022). [Image]. Retrieved from <https://www.thetibetpost.com/images/stories/August2011/30august2011HHDL.jpg>

Theravada - Hinayana School of Buddhism. (2022). [Image]. Retrieved from <https://tricycle.org/beginners/wp-content/uploads/sites/2/2020/04/types-of-theravada-scaled.jpg>

Spread of Buddhism across the Silk Road. (2022). Retrieved 1 June 2022, from https://depts.washington.edu/silkroad/exhibit/religion/buddhism/buddhism_silkroad.html#:~:text=Buddhism%20spread%20across%20Asia%20through,as%20channels%20for%20intercultural%20exchanges.

Times of India. (2022). The Proliferation of Buddhism [Image]. Retrieved from <https://i.pinimg.com/736x/eb/6c/82/eb6c-82d3a223452070e7a92cd32ab5c6--the-silk-silk-road.jpg>

Gautam Buddha - History for Kids | Mocomi. Mocomi Kids. (2022). Retrieved 1 June 2022, from <https://mocomi.com/gautam-buddha/>

Buddhist Temple at Wat Pho, Bangkok. (2019). [Image]. Retrieved 1 June 2022, from <https://cdn1.matadornetwork.com/blogs/1/2014/06/Watpho-940x705.jpg>

Factors Leading to the Decline of Buddhism in India. <https://studynlearn.com/>. (2022). Retrieved 1 June 2022, from <https://www.study-nlearn.com/blog/decline-of-buddhism/>

Causes for the Decline of Jainism in India. Your Article Library. (2022). Retrieved 1 June 2022, from <https://www.yourarticlelibrary.com/history/jainism/7-causes-responsible-for-the-decline-of-jainism-in-india/47592>

News, C., & News, b. (2022). 22-year-old Jain Fashion Designer Chooses Path Of Renunciation | Bengaluru News - Times of India. Retrieved 1 June 2022, from <https://timesofindia.indiatimes.com/city/bengaluru/22-year-old-jain-fashion-designer-chooses-path-of-renunciation/articleshow/91357783.cms>

Mumuksha Initiation (Deeksha) ceremony. (2022). [Image]. Retrieved from <https://new-img.patrika.com/upload/2022/05/05/deeksha.jpg>

Mumuksha Initiation (Deeksha) ceremony. (2022). [Image]. Retrieved from https://new-img.patrika.com/upload/2022/05/08/deeksha_02.jpg

Narendra Modi and Tarun Sagar. (2022). Retrieved 1 June 2022, from <https://www.deshgujarat.com/2012/07/29/in-pictures-narendra-modi-tarun-sagar-maharaj-baba-ramdev-vijay-darda/>

The Decline of Buddhism in India - A Fresh Look. Du.ac.in. (2018). Retrieved 1 June 2022, from <http://du.ac.in/du/uploads/departments/BuddhistStudies/Study%20Material/Susmita/The%20Decline%20of%20Buddhism%20in%20India.pdf>



Renounce - from Latin *renuntiare* (to protest against)

Contemporary - from Latin *con* (with) + *tempor* (time).

This created the word *contemporarius* in medieval Latin. This term was then altered and adopted into English.